

THE UNITED STATES ARMY CHAPLAIN CENTER AND SCHOOL

INTERNALLY PLANNED CHANGE:

A LOCAL CHAPLAIN APPROACH TO RACIAL AND
CULTURAL PLURALISM

A RESEARCH PAPER SUBMITTED TO
THE PRIMARY INSTRUCTOR TO SATISFY
A UNITED STATES ARMY CHAPLAIN
CENTER AND SCHOOL REQUIREMENT

BY

JAMES LAWRENCE JUHAN

NEW YORK, NEW YORK

MARCH 1975

The style used for this paper is:

Turabian, Kate L. A Manual for Writers of Term Papers, Theses, and Dissertations. Chicago, University of Chicago Press, 1967.

INTRODUCTION

Anyone seriously interested in planned change needs to study carefully not only the goals desired by change, but also the means of securing those goals, the dynamics involved in change, and past experiences with change.

This paper is intended to acquaint the reader with the utilization of planned change in the area of a chapel program amid racial and cultural differences. It is not intended to solidify a program of change; rather, it is to explore the process of planned change.

I am acquainted with the reluctance of local Chaplains to act as change agents in reference to the spiritual needs of minorities. I also hope this paper will speak to that area of concern.

CHAPTER I

THE NEED FOR CHANGE

Max Ways stated that "change has always been a part of the human condition. What is different now is the pace of change, and the prospect that it will come faster and faster, affecting every part of life, including personal values, morality, and religion, which seem almost remote from technology...So swift is the acceleration that trying to make sense of change will become our basic industry."¹ Among the current means of "making sense" out of change is through pluralism. Pluralism can best be defined by analogy. For years America has been called the great "melting pot." Ideally peoples from all parts of the world were met at our shores with the great creed inscribed on the Statue of Liberty - "Give me your tired, your poor, your huddled masses yearning to breathe free, The wretched refuse of your teeming shore, Send these, the homeless, tempest-tossed, to me..."² As attractive as this approach to society seems at first consideration, there are many deficiencies in this view. First, "melting" peoples into one society robs groups of cultural and national

¹Max Ways, "The Era of Radical Change," Fortune, May 1964, p. 113.

²Emma Lazarus, "The New Colossus: Inscription for the Statue of Liberty, New York Harbor," cited by Julian Bond, A Time to Speak, A Time to Act, (New York: Simon and Schuster, 1972), pp. 42-43.

identity. Second, the ideal has never been realized in that "peoples of color" have been unable to become a part of that great dream. They have been left out. Pluralism, on the other hand, is like fruit cocktail. It is a single dish, but each fruit retains its identity. Grapes remain grapes and pears remain pears. All come together with each contributing its own individuality in making the whole. Pluralism in a societal sense enables different cultural and racial groups to retain their identity while participating together in society as a whole. I shall utilize this approach to consider how Chaplains can assume the initiative in change within the military toward cultural and racial pluralism.

Robert Terry has stated that the "unjust expressions of pluralism are alienation and assimilation."³ Two separate approaches to solving the racial problem in the past have resulted in either alienation or assimilation. Another way to look at past attempts to solve the problem is by considering the results in terms of dependence and independence.

Dependence makes several assumptions. First, it assumes the superiority of traditional majority values. Second, dependence assumes that the "strengthening" of racial minority values until they are acceptable to majority values will lead to the elimination of racial differences and solve racial problems. Chapel programs have traditionally utilized this approach. Chapel was open and "available" for all personnel and their dependents. The problem has been, though, that the service has

³Robert W. Terry, For Whites Only, (Grand Rapids: William B. Eerdmans Publishing Company, 1972), p. 38.

remained predominately one of majority culture. Majority cultural values continued to be "superior" to minority values. Additionally, this hope for elimination of cultural differences has brought about the resurgence of black nationalism of Marcus Garvey. His motto was "Africa for Africans, at home and abroad."⁴ Other minority groups also saw that the dependence approach, if successful, would lead to assimilation and thus rob them of their cultural identity. This led to another approach, although it had been attempted before in various ways.

Independence evolved within the Chaplaincy as a result of the failure of dependence. On a local level it had a dual cause. First, as external pressures from higher command and technical levels converged on the local Chaplain to become an agent for change toward "racial harmony," he encouraged special separate "racially" oriented services at times other than regular Sunday morning worship. This was especially true in the Protestant program. Thus, "soul" or "gospel" services were held at other times. This strategy satisfied reports and was a convenient means of eliminating any local accusation that the Chaplain was perpetuating racism within his program; after all, he was offering the opportunity for everyone to worship within their own custom.

The second cause of the independence approach was the feeling of alienation by the local Chaplain. He was feeling the weight of being required from the top to initiate many new religious programs from innovative worship to coffee houses to drug and alcohol rehabilitation.

⁴Lerone Bennett, Jr., Pioneers in Protest, (Baltimore: Penguin Books, Inc., 1968), p. 233.

The independence approach was a way of acting out his own alienation. The feeling of alienation can best be illustrated by a fellow Chaplain who recently asked with sincere honesty, "Why do we have Black History Week?" Alienation.

This approach is doomed also, in that as Robert Terry suggests, "The unjust expression of self-determination is domination." Self-determination he says is "a recognition of one's own power and importance."⁵ By unjust self-determination he means that this power is used for some other reason than for the common good of all concerned. In this case the reason was both to meet a requirement from "above" and to legitimize feelings of alienation. The result of this unjust expression of self-determination is alienation. Here minorities are alienated from participating in the religious program as a participant. Rather, they are relegated to an independent program.

This leads us to the point where consideration must be given to change in a new way. In the past change has been either incidental to progress or as a result of external pressure. A look at the nature of change is necessary in order to produce planned change.

⁵Robert W. Terry, For Whites Only, (Grand Rapids, William B. Eerdmans Publishing Company, 1972), p. 36.

CHAPTER II

THE NATURE OF CHANGE

Orrin E. Klapp has stated that "the purpose of life is to minimize entropy and maximize information shared with our fellows...Entropy may be defined as the tendency toward disorder, randomness, 'shuffledness' or running down of things..."¹ Information theory of social order on the other hand "suggests that life's self-organizing ability to encode and to read feedback defeats entropy."² Thus, the order making process at the human level is encoding. Culture consists of all the established codes and standards, both formal and informal, that have been handed down from the past. Communication, on the other hand, refers to present use of these codes to signal, to coordinate, or to pass on new information.

"In this sense, encoding is not merely a matter of communication, but the essential ordering process of life, from the protein molecule to the human brain. Life encodes from the entropy of the environment enough information to organize, repeat itself, grow, and evolve."³

Change, on the other hand, is defined by Gordon Lippitt as "any

¹ Orrin E. Klapp, Models of Social Order, (Palo Alto: National Press Books, 1973), p. 10.

² Ibid., p. 7.

³ Ibid., p. 7.

planned or unplanned alteration of the status quo in an organism, situation or process..."⁴ Thus, change can be either in the direction of entropy or away from it. So, if change can be harnessed and directed, we could help reduce entropy and produce order.

Kurt Lewin introduced a model to understand how change can operate. He is a proponent of the open system model of man. In this system man is viewed as "a social being interacting with others and as purposive and interdependent with others."⁵ Lewin's three step method includes "unfreezing the present situation, moving to a new level and freezing at the new level."⁶

To illustrate, in 1896 the Supreme Court handed down the landmark decision of the Separate But Equal Doctrine in the case of Plessey vs Ferguson. But in 1954 it reversed its previous stand in the famous Brown vs Board of Education decision. In this chain of events the Brown Case brought about the unfreezing as it challenged the Separate But Equal Doctrine. The Supreme Court decision moved to a new level, and the federal implementation of the decision is the refreezing at the new level.

The refreezing of the 1954 decision points out two basic problems. First, it denotes the complexity of change. The myth that there are simple solutions to social problems can be easily disproved with the

⁴Gordon L. Lippitt, Visualizing Change, (Fairfax: NTL - Learning Resource Corporation, Inc., 1973), p. 37.

⁵Ibid., pp. 18-19.

⁶Kurt Lewin, Principle of Topological Psychology, (New York: McGraw Hill Book Company, 1936), p. 12.

"refreezing" of this new governmental stance. The programs, legislation, and confrontations following the decision indicate the inability for simple solutions to work and the inability of the court system to bring about rapid change with only proclamations.

The second problem was that of resistance to change. Lewen suggested that "change can be viewed as a result of the shifting of the balance of forces that are working in opposite directions and maintaining a dynamic equilibrium or the status quo."⁷ Lippitt suggests that "man gets satisfied with his equilibrium and therefore is resistant to changing his status quo."⁸ Thus, the Brown vs Board of Education case was an attack on the equilibrium of many individuals and institutions and resulted in great resistance.

In order to see how this resistance is overcome and "refreezing" becomes a reality, it is necessary to examine the types of change; Lippitt identifies two basic types of change. First, "transmission speaks of evolutionary change; this is change without conscious direction and without reference to design or some intentional force."⁹ For example, to the parents of a nine year old boy the passage of six months of time will produce very little noticeable physical change. This change occurs without

⁷Lyle E. Schaller, The Change Agent: The Strategy of Innovative Leadership, (New York: Abingdon Press, 1972), p. 81.

⁸Lippitt, p. 3.

⁹Lippitt, p. 38.

intentional force.

The second type of change is transformation "in which individuals, groups, or organizations change themselves, or others through conscious actions or decisions."¹⁰ There are two types of transformation change. First, transforming change can occur through the equilibrium process. That is change that attempts to restore equilibrium when the system becomes out of balance. A good example of this is the heating/thermostat system in a home. As the temperature of the house drops below that set on the thermostat, mercury in the thermostat contracts completing an electrical circuit which activates the heater, thus bringing the temperature up to the desired warmth. Lippitt refers to this type of change as "reactive." There is a reaction to a situation when the equilibrium is out of balance. It is a threat to the status quo so change occurs to return the balance.

The second type of transforming change is planned change. One characteristic of a planned change model is to "help us get somewhere."¹¹ It is a model that has direction and the change is goal-oriented. Unlike transmission change, which is evolutionary or equilibrium change that is a reaction to imbalance, planned change seizes the initiative and refrains from being the victim. Other forms of change impact on the individual or group, but in planned change the individual or group directs the change toward a goal.

¹⁰Lippitt, p. 38.

¹¹Lippitt, p. 12.

Before further discussion of planned change, there is another dimension of change that must be considered. Lippitt states that "whether we are discussing planned or equilibrium change there is the reality that the change may be outwardly directed toward some other group or organization or internally directed toward self change. Any planned change effort, perhaps, will involve both..."¹²

In past experience Chaplains at the local level have been impacted by external planned change when it comes to race relations within the religious program. This is evident by the previously mentioned question from a peer, "Why do we have Black History Week?" It is an internally planned program of the Department of the Army to bring self change within the Army organization, but to the local Chaplain it is externally planned change. This also explains the feeling of alienation mentioned in Chapter one. There seems to be a void at the local level in initiating change - internally planned change. Local Chaplains realizing this could begin solving the alienation problem and the larger social problem of meeting the spiritual and moral needs of all members of the community by enacting internally planned change. More will be discussed about the implementation of such an approach in Chapter Three.

¹²Lippitt, p. 40.

CHAPTER III

THE POSSIBILITY OF INTERNALLY PLANNED CHANGE

Lyle E. Schaller suggests that "unless there is a change in the direction, value system, and orientation of the organization, frequently there are severe limitations on what can be accomplished by changes in people..."¹ If the local Chaplain is to initiate internally planned change in order to meet the spiritual and moral needs of all his parish, and if he is interested in eliminating his own alienation from both externally motivated change and minorities within his own community, he must consider these three elements of change in detail as a model for initiating change. Terry says "focus needs to shift to an analysis of the system as a whole."²

Orientation involves reexamining the purpose of the program. It is based on needs. What needs does the local chapel program attempt to meet? Or, more correctly whose needs is the program meeting? It involves looking at the real rather than the ideal. A new approach to needs occurs when the reverse question is asked. Whose needs are not

¹Schaller, p. 175.

²Robert Terry, "The White Male Club," Civil Rights Digest (Spring 1974): 1966.

being met? Why? With this as a starting point identification of what Christopher Sower and his colleagues call "convergence of interest"³ (those discontent with the status quo) occurs. This allows for an enlarged orientation to include needs of persons not previously considered. It is at this point that consideration of the value system of the local religious program can be examined.

Robert Terry uses the term "ethno-centric standards"⁴ to describe acceptability into a group; Lippitt suggests that "a social system will develop expected and prescribed ways of acting in relationship to its goals and objectives."

These standards of behavior will be influenced by what has happened in the past as well as new experiences and requirements. These norms will include how people dress, whether personal relationships are stiff or relaxed, how much 'enthusiasm' about one's work is appropriate--and dozens of similar unspoken but powerful dictums. To act contrary to the norms may bring severe censorship or even total rejection by the group. Some norms are functional in getting the organization's task done; others may be incidental or even counterproductive. Standards may rest on tradition, as well as on changes produced by new experiences and requirements. Because norms and values sometimes persist beyond the point where they are functional, some groups and organizations find it useful in the renewal process to periodically make their operative norms explicit. They ask, 'Is this the way we really want to behave? What purpose is served by this norm?'⁵

The Chaplain interested in planned change toward a goal of meeting the spiritual needs of all his parishioners must lead his community in

³Christopher Sower et al., Community Involvement, (Glencoe: Free Press, 1958), p. 306.

⁴Terry, White Male Club, p. 73.

evaluating the values that operate within the chapel program. Those that are in contradiction with the enlarged orientation or goals of the program must be excluded if the program of change is to be successful.

The converse is also true. Values that are functional and necessary to meet the new goals of the chapel program that are not included in the present system must be added to insure successful accomplishment. Again, Terry speaks to this point when he discusses cultural and racial pluralism. "Pluralism emphasizes similarity and differences together in tension."⁶ An explanation of this phenomenon is simply stated that unfamiliar behavior is generally treated negatively. When one states that black gospel music is too loud for chapel service, it is generally a response to unfamiliar behavior. It also is a commentary on the values of the one making the comment. This person, because of cultural conditioning, can identify with the sign at the chapel foyer - QUIET, SERVICE IN PROGRESS. The minority person who frequents the typical chapel service is also affected negatively by the unfamiliar liturgy. Pluralism is a means of holding in tension similarities and differences. A means of accomplishing this is through the institution of a chapel council whose task is to define the orientation, determine values necessary to meet the needs of all the community, and provide a new direction for the program.

Planned change differs from reactive change in that it predetermines goals and directions. Setting pluralistic goals is necessary in order to produce change that can and will include all members of the parish.

⁶Robert Terry, For Whites Only, p. 38.

In goal setting Terry suggests that among special consideration is, "...the resources are being equitably distributed; power is being shared; institutions are becoming flexible and responsive to their constituencies; and cultural standards are becoming synergistic."⁷

Within this framework Lippitt says, "the emphasis is on goals rather than roles, collaboration rather than competition and ideas rather than personalities."⁸ The organizational development term is "team building." It is also what John Gardner calls "self-renewal." It is also connected to what Thomas Gordon in his Parent Effective Training calls "Method III or 'no lose' method of resolving conflicts - where nobody loses."⁹ The emphasis is on solving rather than winning. Goals, collaboration, and ideas are utilized. It is described as a no-power method. The conflict is resolved by mutual resolution.

As applied by Gordon this method is utilized more in the realm of reactive change, but there is real potential in using its basic tenets in planned change where no one individual or group lords or "wins" over the other. Again, goals, not roles, are emphasized.

This brings us back to the "fruit cocktail" analogy. At a local level each individual contributes his own individuality. Each group, majority or minority, contributes its own collective individuality. Neither is robbed of his or her experience but rather shares it with others in a plurality comprised of the whole community religious experience.

⁷Terry, "White Male Club," p. 74.

⁸Lippitt, p. 183.

⁹Thomas Gordon, Parent Effectiveness Training, (New York: Peter H. Wyden, Inc., 1970), p. 194.

Just as each individual is different, so will the goals of each local program vary. But one thing is evident; if the local Chaplain, acting as change agent, leads his community in evaluating where they are, who they are, and where they are going as a total people and leads them toward that common goal, he will surely help them meet their total needs and eliminate his own personal feelings of alienation. Gordon answers the question about how to get started in the "no-lose" method. Again, this reactive approach to change can be adopted to internally planned change. He utilizes "the six steps of the no-lose method." They are "identifying and defining the conflict, generating possible alternative solutions, evaluating the alternative solutions, deciding on the best acceptable solution, working out ways of implementing the solution, and follow-up to evaluate how it worked."¹⁰ Utilizing these six steps in seeking a pluralistic solution to desirable changes in a local chapel program will enable goals, collaboration, and ideas to involve the total community in a total religious program.

¹⁰Gordon, p. 236.

CONCLUSION

The process of planned change is a useful alternative to reactive change. It eliminates the feeling of being victimized by the environment and enables the change agent to seize control. As this process unfolds, the agent is able to set goals and means of obtaining desired goals, planned goals.

Internally planned change allows the local Chaplain to initiate this change, meeting the unique needs of his community. It also allows the community, through pluralism, to invest in the problem solving model of "no lose," thus robbing neither individual nor cultural or racial group of their identity. Orientation is considered along with value systems and direction to determine best how change will be effected.

The local Chaplain provides needed leadership in this entire process. Academic accomplishments alone will not produce such change. It must be a manifestation of knowledge, skills, attitudes, and behavior in his daily tasks. Finally, Gordon Lippitt suggests twelve guidelines to assist the leader in providing effective planned change within an organization. They are:

Focus on the problem-solving approach to learning and change;
use data, not just hunches.

Develop interdependence with others, not dependency.

Practice what we preach in the field of our specialized knowledges.

Diagnose situations, rather than merely treating symptoms.

Understand ourselves so thoroughly that we do not let our personal needs get in the way of helping people and organizations to develop.

Communicate on a reality level in an 'open' fashion.

Admit mistakes and learn from failure.

Develop interests and skills so as to be able to work with people in a non-controlling manner.

Be willing to experiment and innovate.

Develop a personal philosophy about working and developing people and organizations.

Be capable of saying, 'I don't know.'

Be willing to learn and change.¹

Once again the words of Max Ways remind us that "change has always been a part of the human condition. What is different now is the pace of change, and the prospect that it will come faster and faster, affecting every part of life, including personal values, morality, and religion, which seem almost remote from technology...So swift is the acceleration that trying to make sense of change will become our basic industry."

¹Gordon Lippitt, p. 65.

²Max Ways, p. 113.

BIBLIOGRAPHY

- Bennett, Lerone, Jr., Pioneers in Protest. Baltimore: Penguin Books, Inc., 1968.
- Bond, Julian, A Time to Speak, A Time to Act. New York: Simon and Schuster, 1972.
- Gordon, Thomas, Parent Effectiveness Training. New York: Peter H. Wyden, Inc., 1970.
- Klapp, Orrin E., Models of Social Order. Palo Alto: National Press Books, 1973.
- Lewin, Kurt, Principles of Topological Psychology. New York: McGraw-Hill Book Company, 1936.
- Lippitt, Gordon L., Visualizing Change. Fairfax: NTL - Learning Resources Corporation, Inc., 1973.
- Schaller, Lyle E., The Change Agent: The Strategy of Innovative Leadership. New York: Abingdon Press, 1972.
- Sower, Christopher et al., Community Involvement. Glencoe: Free Press, 1958.
- Terry, Robert W., For Whites Only. Grand Rapids: William B. Eerdmans Publishing Company, 1972.
- Terry, Robert W., "The White Male Club," Civil Rights Digest (Spring, 1974): 1966.
- Ways, Max, "The Era of Radical Change," Fortune (May 1964): 113.